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A SYRIAC-ARABIC NARRATIVE OF MIRACLES OF JESUS.

By REV. W. SCOTT WATSON, A.M.,
West New York, N. J.

Among some manuscripts that I obtained in Sidon, Syria, was a fragment of eight leaves, of which the first eleven pages contain the concluding portion of a collection of extra-canonical accounts of miraculous events alleged to have occurred in the life of Jesus. What remains of the text is here published. The work evidently was not an original one in Arabic, but a translation from the Syriac. The date given in the colophon corresponds to A. D. 1599.

ARABIC TEXT.

الرجل منها مثل كل سنة مثل مقاثي ارض فلسطين في تلك
السنة وروفا الرجل منها مثل كل سنة¹ واوفا² دينه واصطلم حاله
وفضل عنده بعد ذلك اربع تالاف درهم فاخذها وسار الي عند
سيدنا المسيح وقال له يا سيدي قد اوفيت ديني واصطلم حالي
وقد فضل عندي اربع الاف درهم وقد اتيت بها الي خدمتك ما
الذي تامرني اصنع بها فقال له السيد المسيح امضي اتصدق
بها علي المساكين ثم عاد اليه وقال له يا سيدي قد اتصدقت
بلدراهم علي الفقرا والمساكين كما امرتني حتي لم يبقا معي

¹ The words **وفا الرجل منها مثل كل سنة** are probably to be omitted as a dittograph.

² It seems unnecessary to note every instance of the confusion of letters (e. g., the use of **وا** for **وي**, **د** for **ن**, and **ي** for **ي**) or of the occurrence of more serious departures from classical correctness, as the Arabic scholar to whom such a list may be of interest can readily gather the facts for himself.

منها ولا درهم قال له السيد نعم ما صنعت فاتبعني وتبعه وصار له تلميذ وهذا واحد من السبعين وعلي يديه رجع خلق كثير من بني اسرائيل [p. 2] وغيرهم الي الايمان وقبلوا المعمودية المقدسة وكان اول من امن علي يديه اهل عسقلان العجب الثاني وعشرين³ في حال الامراه الذي دنت من ثوب السيد المسيح فبريت من ساعتها من نزيف الدم وكان يقال لها يوسف ولما شفاها تدمروا عليه اليهود وقالوا انت ايسوع ابن يوسف التجار ثم التفت ايسوع الي الخضره ونظر فيها ضبيات ترعا فقال لها ايتها الوحوش تعالي الي هاهنا وعرفي هذه الجمع من انا ومن اين جيت والي اين اذهب فجت تلك الضبيات بسرعة وسجدت بين يدي سيدنا المسيح فتعجبت الناس منها وفتحت فمها ونظقت بلسان فصيح مثل السنه الناس وقالت انت المسيح خالف السماوات والارض انت مخلص العالم كما تنبت [p. 3] عليك الانبيا فكثير تعجب الحاضرين من ذلك وكان عدد ذلك الجمع سبع الاف واربعماية اثنين وثمانين رجلاً غير النساء والصبيان فتكثروا من ذلك وذهبت عقولهم وقالوا من فماً واحداً هذا هو المسيح مخلص اسرائيل هذا هو المسيح المبعوث من الله تعالي لخلاص اسرائيل والامم كلها وقال السيد لتلك الضبيات انطلقني وارجعي الي مراكي وانتي من اليوم لا سبيل عليك من الناس فرجعت تلك الضبيات الي البريه من وقتها وجميع من حضر⁴ سجد لله

³ Words written in red ink in the manuscript are here underlined.

⁴ Read حضر.

علي ما نظروا من هذه العجب الباهر . العجب الثالث وعشرين في
الذي عمله سيدنا في طرد الجراد من ارض فلسطين وفي الجليل
وارض يهودا وذلك ان اهل الجليل واهل يهودا اقاموا اربع سنين
ونصف يزرعوا [p. 4] فياتي الجراد فيرعاها اذا اقترب الحصاد وصار
علي الناس في تلك البلد شده شديده وجوعًا عظيم حتي مات
اكثرهم فلما تمت عليهم في ذلك الوقت اربع سنين ونصف
جوعًا اجتمعوا جماعة من بني اسرائيل وقالوا فيما بينهم ان كان
هذا الرجل يرفع عنا هذا البلا فهللوا بنا نمضي اليه ونخبره
بامرنا ثم قالوا لنيقوديمس نحن نسالك يا معلم ان تمضي الي
ايسوع المسيح وحدك فانه صديقك وتساله بالله ان يرفع عنا
هذه البلية العظيمة فمضا اليه نيقوديمس وساله وقال له ايها
المعلم الصالح اننا نعلم انك من الله مرسل واتيت الي العالم
وانت حكمة الله وقدرته وقوته وانت حقًا وان هذه البلاد الذي
نحن فيه [p. 5] نزل عليها البلية من السخط والجراد فاتحن علينا
برحمتنا منك وادفع عنا السخط والرجز فقد خرب الجراد بلادنا
واكل زرنا فارحمنا بحببتك واغفر لنا بنعمتك وادفع عنا هذه
السخط فكان عمر سيدنا من وقت ان ولد من سيدتنا
مرثريم عشرين سنة من حيث ان ولد من مرثريم وعند ذلك
امر سيدنا لذلك الجراد ان يرتفع في يوم السبت عن تلك البلاد
وابصروه اليهود ونيقوديمس اغاضل بعينه ملاك الله يخاطب

⁵ In the preceding three lines, as well as in the following sentence, the translator into Arabic has given a double rendering of portions of the text before him.

سيدنا المسيح لما ابصر وجه سيدنا قد اعلاه نور يفرق نور الشمس سبعة اضعاف وكذلك ابصر الملاك بيظرب⁶ الجراد بجناحه⁷ ويطرده بيديه فامن بسيدنا خلق كثير وسجوا الله

ه العجب الرابع وعشرين [p. 6] في ذلك الزمان كانت السباع من كل جهة قد غلبت علي ارض عسقلان حتي ما احداً يقدر يخرج من باب منزله بعد غروب الشمس فانطلقوا اهل عسقلان الي سيدنا وقالوا له ايها المعلم الصالح ان الله ارسلك وان كنا غير مستاهلين ادفع عنا هذه السباع الضارية الذي غلبت علينا وعلي بلدنا فاننا نعلم انها تسمع منك وتطيع امرك فقال لهم سيدنا المسيح قد رحمتكم لكثرت تضرعكم⁸ فارجعوا الي بلدكم وقولوا في موضع ان تجتمع السباع اليه ان ايسوع المسيح يامرهم ايها السباع ان لا تثبتوا ولا تقافوا⁹ في هذا البلد ولا تفسدي فيها احد فرجعوا اهل عسقلان الي بلدهم وافرزوا منهم رجلاً اسمه ناثاناييل الذي من قانا الجليل ونادا وقال في نواحي البلد [p. 7] كما امره السيد المسيح فلما قال في نواحي البلد ذلك اجتمع اليه من السباع عدّة كثيرة فمد يده وقال لهم انصرفوا من هذه البلد ولا تقافوا¹⁰ فيه ولا تعودوا اليه ولا تدخلوه كما امركم ايسوع المسيح خالص العالم من خطاياهم والمسيح لا يخيبكم من رزقكم ولا يدعكم بلا قوت فطامنوا¹¹ اجميع السباع روسهم في تلك الساعة وسجدوا لهذا الرسول ناثاناييل

⁶ Read .بيضرب.

⁸ Read .تضرعكم.

¹⁰ Read .تقاموا.

⁷ Read .بجناحه.

⁹ Read .تقاموا.

¹¹ Read .فطاطوا.

وانطلقوا من ذلك البلد ولم يرجعوا اليه فلما نظروا اهل عسقلان
 هذا العجب العظيم امنوا بسيدنا المسيح خلقاً كثير علي يد
 ناثانايل وسبحوا الله ومجدوه هـ العجب الخامس وعشرين وكان
 سيدنا المسيح في بعض الايام في برية ريجا ومعهم تلاميذه
 الحواريون فجا عليهم المسا وغربت [p. 8] الشمس فقال سمعان
 الصفا يا سيدنا قد دنا المسا وليس في هذا الموضع مكان نبيت
 فيه فقال له سيدنا ايسوع المسيح نحن بقرب اورشليم فادخل يا
 سمعان الي المدينة فتجد رجلاً سيح في يده خروف فادا رايته
 فقول له ان معلمنا يريد النزول عندك فانه يدخل الي المدينة
 فدخل سمعان الي مدينة اورشليم فصادف الرجل كما قال له
 سيدنا ايسوع المسيح فكثير تعجب سمعان الصفا وباقي التلاميذ
 لما عاينوا انفسهم في اورشليم وقالوا الساعة كنا في ريجا فكيف
 وصلنا في ساعتاً واحدة الي اورشليم فرفعوا اصواتهم وسبحوا الله
 الذي ما يعسر عليه شي من الاشيا الذي سلم الامور الي ناسوت
 ابنه ومسيحه ثم خرج هذا الرجل بعد دخول التلاميذ الي
 المدينة [p. 9] الي منزله ومضا الي جبل الزيتون ودعا سيدنا
 المسيح الي منزله وهذا الرجل هو عمالايل اخو نيقوديس ولما
 دخل المسيح سيدنا الي منزله وراي ان الاعمدة الذي في البيت
 قد عرقت من خوفها منه فقال صاحب البيت يا سيدي ابصر
 الاعمدة كيف عرقت من هيبتك وعظمتك¹² فقال السيد المسيح

¹² Read وعظمتك.

هذه الحجارة حف لانت وقلوب بني اسرائيل يابسه قاسيه لا تلين
 فطوبا لمن امن بي وبروح قدسي¹³ والويل لمن كفر بي لان
 الذي يكفر بي امام الناس اكفر به انا قدام ابي الذي في
 السماوات ومن امن بي قدام الناس اقربه قدام ابي الذي في
 السماوات وانه قام تلك الليلة ومضا الي طور ثابور ومعه سمعان
 ويعقوب ويوحنا اخيه [p. 10] واخبرهم بما يكون قبل مجيئه كما هو
 مكتوب في الانجيل الطاهر وعمل سيدنا المجايب الي ان تم له
 ثلاثين سنه عند ذلك جا الي يوحنا واعتمد في نهر الاردن وله
 ثلاثين سنه حينئذاً اخذ تلاميذه وبدأ يكرز ويعمل المجايب
 العظيمة وفي تلك السنه توفى يوسف وخلف اولاده وعندهم سيدنا
 المسيح وامه مريم في الناصرة عند يعقوب ويوسي ومريم اختهم
 الذي ذكر عنها الانجيل ان كان عند الصليب امه واخت امه
 لان مريم لم يكن لها اخ ولا اخت ولما صعد سيدنا المسيح
 الي السما عمد لها سمعان الصفا وقبلها يوحنا الانجيلي البثول وكان
 مقام السيدة في العالم احد وخمسين سنه واقام السيد علي
 الارض نحو اربعة ثلاثين سنه واقامت [p. 11] السيدة بعد صعوده
 اربع سنين* فنسال الرب الاله المتجسد منها الصانع المجايب
 الكثيرة لما¹⁴ اوجب ان يحيي ادم بعد سقطته برحمته ان يقيم
 انفسنا نحن الساقطين في الخطايا وان يجمعنا مع اباينا الصديقين

¹³ For *مرعاكي* above. *cf.*, e. g., *قدس*.

¹⁴ Read *كما*.

القديسين وذلك يكون لنا ولجميع المومنين وان يكف عنا
 الافات¹⁵ والنقم والتهم والرجفات والهديانات والبلايا الصعبات
 وينظر الينا بالاحسان والنعمة وان يخلصنا من عدونا ويرحمنا
 برحمتاً منه لانه رحمان وينظر الينا ويرشدنا الي طريق الكمال
 ويرزقنا الي سيرة الاعتدال فان له ينبغي الجدد والاكرام والسبح
 والعظمة الان وكل اوان والي دهر الدهرين امين غفر
الله للناسخ المسكين خطاياهم وخطاياهم والديه وهو الفقير عبد
النو، باسم اغنسط حرر ذلك سنه سبعة الاف مائة وسبعة
لادم عليه السلام

TRANSLATION.

The man . . . of it as every year. As gardens of cucumbers was the land of Palestine in that year. And he paid his debt and his condition improved, and there remained with him after that four thousand pieces of money [*lit. dirhems*]. And he took them and went to our Lord the Christ and said to him, O my Lord, I have paid my debt and my condition hath improved, and there remain with me four thousand pieces of money and I have brought them for thy service. What dost thou command me to do with them? And the Lord the Christ said to him, Go, give alms with them to the poor. Then he returned to him and said to him, O my Lord, I have given alms to the destitute and the poor with the pieces of money, as thou didst command me, until there remaineth not one of them with me. The Lord said to him, Excellent is what thou hast done; now follow me. And he followed him and became a disciple of him. And this was one of the seventy, and through him a great multitude of the children of Israel and of others returned to the faith and received the holy baptism, and the first who believed through him were the people of Askelon.

The Twenty-second Miracle.

Concerning the state of the woman who came near the garment of the Lord the Christ and was healed of the issue of blood from that hour.

And she was called Josiphiah. And when he cured her, the Jews murmured against him and said, Thou art [only] Jesus, the son of Joseph the carpenter. Then Jesus turned to the rock and saw on it lizards

¹⁵ Read الامات.

rushing about, and he said to them, O wild beasts, come hither and inform this multitude who I am and whence I came and whither I go. And those lizards came with haste and did obeisance before our Lord the Christ. And the men wondered at them. And they opened their mouth and spake with an eloquent tongue like the tongues of men and said, Thou art the Christ, the Creator of the heavens and the earth; thou art the Savior of the world, as the prophets prophesied concerning thee. And the persons present wondered greatly at that, and the number of that multitude was seven thousand four hundred and eighty-two men, besides the women and the children. And they were perplexed at that and bewildered, and they said with one voice, This is the Christ, the Savior of Israel; this is the Christ sent from God the Exalted for the salvation of Israel and all the nations. And the Lord said to those lizards, Depart and return to your feeding-place, and from today there will not be any communication between you and men. And those lizards returned unto the wilderness from that time. And all who were present praised God on account of what they had seen of this admirable miracle.

The Twenty-third Miracle.

Concerning what our Lord did in the expulsion of the locusts from the land of Palestine and in Galilee and the land of Judah.

And that was that the people of Galilee and the people of Judah continued planting for four years and a half, and locusts came and fed upon it. Then the harvest approached, and there came upon the men of that country a severe calamity and a great famine, so that the more part of them died. And when they had completed four years and a half of famine, they gathered together an assembly of the children of Israel and said when among them, If this man will remove from us this affliction, come, let us go to him and tell him our case. Then they said to Nicodemus, We ask thee, O master, to go alone to Jesus the Christ, for he is thy friend, and to ask him for the sake of God to remove from us this great affliction. And Nicodemus went to him and asked him and said to him, O good Master, we know that thou art sent from God and art come into the world, and thou art the wisdom of God and his might and his power, and thou art truth. Now there has descended upon this country in which we are the affliction of anger and locusts; and be thou moved with compassion toward us in thy mercy and remove from us the anger and the impurity. And the locusts have destroyed our country and eaten our food. Now have mercy on us in thy love and forgive us in thy grace and remove from us this anger. (And the age of our Lord from the time that he was born of our lady St. Mary was twenty years, from when he was born of St. Mary.)¹⁶ And thereupon our Lord commanded those locusts to disappear on the sabbath day from that country. And the Jews and the excellent Nicodemus himself saw an angel of God who spake to our Lord the Christ. When he saw the face of our Lord,

¹⁶ The present Arabic text has been adhered to in the translation of this passage; cf. note 5.

there overspread it a light that exceeded the light of the sun seven times. And thus he saw the angel, when he smote the locusts with his wing and drove them away with his hands. And a great multitude believed in our Lord and praised God.

The Twenty-fourth Miracle.

At that time the lions from every quarter had overrun the land of Askelon, so that no one could go out of the door of his dwelling after the setting of the sun. And the people of Askelon went unto our Lord and said unto him, O good Master, God hath sent thee and we are not deserving; remove from us these ravenous lions which have overrun us and our country, for we know that they will hear thee and obey thy command. And our Lord the Christ said to them, I have had mercy on you for the abundance of your solicitation. Now return to your country and say in [any] place in which the lions gather together, Jesus the Christ commandeth you, O lions, that ye continue not nor abide in this country and that not one become corrupt in it. And the people of Askelon returned to their country and separated from them a man by the name of Nathanael who was from Cana of Galilee. And he called and said in the [manner of] wailing of the country as Jesus the Christ had commanded. And when he said that in the [manner of] wailing of the country, a great number of the lions gathered to him. And he stretched forth his hand and said to them, Depart from this country and do not abide in it and do not return to it and do not enter it, as Jesus the Christ, the Savior of the world from their sins, commandeth you; and the Christ will not disappoint you in your food, nor doth he summon you without power. And all the lions bowed their heads in that hour and did obeisance to this apostle Nathanael; and they departed from that country and returned not to it. And when the people of Askelon saw this great miracle, they believed in our Lord Jesus, [even] a great multitude, through Nathanael and praised God and glorified him.

The Twenty-fifth Miracle.

And our Lord the Christ was once in the wilderness of Jericho and his disciples the apostles were with them (*sic*). Then the evening came upon them and the sun set; and Simon Cephas said, O our Lord, the evening is near and there is in this locality no place to spend the night in. And our Lord Jesus the Christ said to him, We are in the vicinity of Jerusalem; now, O Simon, enter the city, and thou wilt find an old man with a lamb in his hand, and when thou seest him say to him, Our Master desireth to stop with thee and will enter the city. Then Simon entered the city of Jerusalem and met the man as our Lord Jesus the Christ had said to him. And Simon Cephas and the other disciples wondered greatly when they saw themselves in Jerusalem and said, This hour we were in Jericho, and how did we arrive at Jerusalem in one hour? And they lifted up their voices and praised God, to whom is not difficult any of the things that he delivered as matters to the humanity

of his Son and his Christ. Then after the entrance of the disciples into the city this man went out to his dwelling and departed to the Mount of Olives and invited our Lord the Christ to his dwelling. (And this man was Gamaliel, the brother of Nicodemus.) And when the Christ our Lord entered his dwelling and he perceived that the pillars which were in the house sweated from their fear of him, the owner of the house said, O my Lord, see the pillars, how they sweat from thy majesty and thy greatness. And the Lord the Christ said, These stones truly are tender, but the hearts of the children of Israel are dry [and] hard [and] do not become tender. And blessed is he who believeth in me and in [the] Holy Spirit, and woe is he who denieth me; for who shall deny me before men, him will I deny before my Father which is in heaven, and who believeth in me before men, him will I present before my Father which is in heaven. And he abode that night and departed unto Mount Tabor, and with him Simon and James and John his brother, and he told them what should be before his coming, as it is written in the Pure Gospel.

And our Lord worked miracles until he completed thirty years. Upon that he came to John and was baptized in the River Jordan. And he was thirty years of age. Then he took disciples and began to preach and to work the great miracles. And in that year Joseph died and left behind his children, and with them our Lord the Christ and his mother Mary, in Nazareth with James and Joses and Mary their sister, concerning whom the gospel relateth that there were at the cross his mother and the sister of his mother, for Mary had no brother or sister.¹⁷ And when our Lord the Christ ascended into heaven, Simon Cephas baptized her and the virgin John the Evangelist received her. And the abiding of the lady in the world was fifty-one years, and the Lord abode on the earth about thirty-four years, and the lady abode after his ascension four years.

And we ask the Lord,¹⁸ the God incarnated from her, the doer of the many miracles, that, as he in his mercy caused Adam to live after his fall, he establish ourselves, even us fallers into sins, and assemble us with our righteous holy fathers—and may that be to us and to all believers—and that he avert from us death and chastisement and suspicion and trembling and raving and hard affliction and look upon us in beneficence and favor, and that he save us from our enemy and have mercy upon us in his mercy, for he is merciful, and look upon us and guide us into the path of perfection and nourish us into the way of moderation. And to him be the glory and the honor and the praise and the majesty now and always and unto the age of ages. Amen.

May God forgive to the miserable copier his sins and the sins of his parents; and he is the poor one, the servant of the light, Ignatius by name. He wrote this in the year seven thousand one hundred and seven of Adam (upon him be peace).

¹⁷ The apparent contradiction in this sentence disappears when we suppose that the author considered James and Joses brothers of Joseph and consequently their sister Mary only a sister-in-law of Mary the mother of Jesus.

¹⁸ A different Arabic word is used here than that previously rendered *Lord*.